

The Commons

A Monthly Record Devoted to Aspects of Life and Labor from the Settlement Point of View.

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Chicago, April, 1901.

Robert A. Wood's Review of Settlement Achievement.

The most notable current contribution to settlement literature is Mr. Robert A. Woods' long and beautifully illustrated article on "The Social Settlement Movement After Sixteen Years," in the *Christian World* number of The *Congregationalist* of Feb. 2 (Boston,

Denison House, Boston; the roof garden of the Philadelphia settlement and the design of the new Chicago Commons, together with the likeness of Arnold Toynbee.

PRIORITY OF TOYNBEE HALL AMONG ENGLISH SETTLEMENTS.

Mr. Woods accords to Toynbee Hall its priority in having set the type of settlement



TOYNBEE HALL, LONDON.

Mass.). The fine cuts illustrating different types of settlement architecture include the buildings of Toynbee Hall, Mansfield House, and Browning Hall, in London; the University Settlement House, New York City; Kingsley House, Pittsburg; Goodrich House, Cleveland;

work "in the number and variety of university men whom it has attracted to its service and in the high standard of good taste and enlightened devotion which it has set for itself and imparted directly or indirectly in greater or less degree to other settlements.

It has been the contribution of Canon Barnett to make the service of the poor interesting and romantic. He brought to pass the idea of having university men living as neighbors to working people. He originated, or successfully developed, those unique efforts in the way of imparting the finest results of culture to the common people which are especially associated with settlement work wherever it is found. In these ways Toynbee Hall, as pioneer, has probably contributed to the world more than the total value of the work of all other settlements combined.

CONTRAST BETWEEN OXFORD AND MANSFIELD HOUSES IN THEIR RELIGIOUS WORK.

There has been an interesting contrast between these two settlements in their religious work. The Oxford House has undertaken to combat the old secularism of the working classes in England, which was acquired from Charles Bradlaugh and his gospel of individualism and atheism. During the summer open-air meetings have been conducted in the parks and during the winter there have been large Sunday evening gatherings in University Hall, located near the Oxford House in Bethnal Green. At these meetings the talk has been mainly along the somewhat conventional line of apologetics in rebuttal of all that secularist orators might say about difficulties in the Bible narrative. There cannot be any question that this sort of work has brought good results, but these results have come rather from the cheery, courageous faith of the Oxford House men than from their argumentative strategy.

At Mansfield House the method has been much wiser and vastly more suggestive. The Mansfield House Sunday afternoon meeting is, for this day of the world, the most realistic and stimulating popular religious service which I have ever attended. Here, instead of combating, and so galvanizing into life, a moribund secularism, the new and rising social hopes of the people are caught up and lifted to their true interpretation by enforcing some of the neglected, but vital, human motives of the gospel.

SETTLEMENT INITIATIVE IN AMERICA.

The University Settlement in New York, which grew out of the Neighborhood Guild established by Dr. Stanton Coit in 1887, has in its new Eldridge street location the finest and best equipped building yet erected for settlement purposes. The College Settlement in New York and Hull House in Chicago were established so nearly at the same time that the matter of priority is an amiably mooted

question. Through their loyalty to the three woman's settlements in New York, Philadelphia, and at the Devison House, Boston, which are sustained by the College Settlements Association, it has come about that a large proportion of collegiate alumnae are in spirit settlement women and carry this motive into their home life and into their work. For the inculcation of this spirit the most influential personal force has been that exerted by Miss Vida Scudder, who has resided from time to time at each of these settlements and has constantly been setting forth their motive with deep intensity and insight. The quiet, permeating influence of their work is certainly not the less valuable for being less obvious and tangible.

HULL HOUSE MOST RESOURCEFUL IN EITHER COUNTRY.

"Hull House stands easily first both for achievement and for significance among American settlements. It is like Toynbee Hall in the originality and distinction which has characterized every part of its work and in solid and abiding achievement, while there is de-



MISS ADDAMS.

termination and daring in its work such as is rather more characteristic of some of the other London settlements than Toynbee Hall."

In its more obvious aspects Hull House represents a massing together of practically the whole variety of such appliances of charity, philanthropy and popular education as are demanded by the needs of a large and otherwise neglected immigrant neighborhood. The settlement has been compelled to build up the whole of this fabric, with the exception of a branch station of the public library and a small bath-house, both of which are supported by the city.

The deeply impressive thing about Hull House, however, is that the finest quality of

settlement spirit runs through all this complicated activity, holding it in solution and leaving the remembrance, not of an institution, but of personality, in the mind of even the casual visitor. Hull House has come to exercise a profound influence upon the whole life of Chicago. As a rallying center for all that

she was able at the beginning to draw into the service of Hull House a remarkable group of young women, several of whom still remain as the nucleus of what is without doubt the most resourceful settlement force to be found in either country.

It is the opinion of most sympathetic ob-



ARNOLD TOYNBEE

Forerunner of the Settlement Movements.

in any way affects the uplifting and refinement of the great mass of the people of the city it has a special pre-eminence, and no stranger who cares at all about the higher life of the Western metropolis neglects to see Hull House.

It is perhaps the fullest way to sum up what Miss Addams has accomplished to say that

servers, as well as of settlement workers themselves, that, large as the total value of the work of all these settlements is in reviving the better life of neglected city neighborhoods, their still greater contribution is in the reflex influence which they exert upon the educated and prosperous classes in the community. The more sensitive social conscience, the removal

of social barriers, the enlarged idea of life as social service, the tendency toward a more thorough spirit of democracy as a vital element in Christian culture—these in many people were suggested and in all have been reinforced by the object lesson of the settlements.

It will in all probability be found, also, that the settlements have made a definite contribution toward practical Christian unity, by bringing together Christians of every name into enthusiastic joint action toward the bringing in of a more Christian city. In most cases, especially in this country, the settlement, if it became a mission, would at once alienate the majority of its neighbors, and thus defeat its specific end; but in every case settlement workers are encouraged to co-operate with local church work. The American settlement represents in most cases a friendly overture from Protestant Christians to Catholic Christians, or to a Jewish population which in many cases stands deeply in need of Christian help—freedom free from impossible conditions. Every consideration of national and social welfare demands that unity of feeling should be created between these separated and even hostile classes. The settlements are beyond all peradventure making headway with this task.

One of the incidental, yet highly important, outcomes of the growth of the settlement "movement" is the fact that at these centers men and women work together in a particularly normal way, with fairness and freedom, on the Christian basis of capacity for service as the basis for precedence, without regard to sex. The secret of this is that the settlement is in the first instance simply an extension of the home in its finest conception, and offers a field, therefore, in which the trained and enlightened woman has an authority which no one would think of questioning. In all of the settlements men and women work together. Some have only men, or only women, actually in residence. At others there is a group of men residents and a group of women residents, living in different houses. At others still, especially where the tradition of co-education obtains, men and women residents live under the same roof.

Mr. Woods makes briefer reference to several other settlements, including a too generous word for Chicago Commons. Even the copious excerpts of more general interest, to which we are well warranted in giving so large a share of our limited space, should not satisfy our readers in the settlements whose

reference files should contain the complete text of this most discriminating and instructive article.

Browning Hall to Its Neighbors.

We are just in receipt of a greeting from Robert Browning Settlement in the form of a little booklet entitled "At the Meeting of the Centuries." This contains pictures of the buildings and of the residents, with hopeful and inspiring words from the poets. Accompanying this is a schedule of appointments, prominent among which are the Saturday evening free concerts, and the People's Evening on Sunday, which offers: Hearty singing for all to join in; prayer to voice the need of all; straight speech to all upon their highest duties.

The "Word from the Warden," with which Rev. F. Herbert Stead wished his neighbors a merry Christmas, is so human and practical that we give it to our readers entire:

TO MY FRIENDS AND NEIGHBORS:

Christmas is near. Christmas is the festival of home and friendship. And my word for the season is,

Make friends.

Make more friends.

Make better friends.

When we first came to Walworth, we said: "It is better to make friends than to make money." Six years in Walworth have proved that saying up to the hilt. Life has steadily grown richer and richer in the friendships we have formed here. There are now between one and two thousand homes, scattered over more than 300 streets, in regular registered connection with the settlement.

The settlement has become a bank stored with the best of riches—with literally thousands of friends. I want you to draw freely on this bank. You may have many friends or few. You could all do with plenty more. Some of you may even feel at times as if you were friendless and alone. In any case let me urge, "Make to yourselves friends." Make to yourselves friends by means of your connection with the settlement.

You cannot get to know all at once all the people that go to Browning Hall. But you can begin with your own street. You can get to know all the homes in your street that are in weekly touch with Browning Hall. You can try to make friends with them.

That is why I am sending you this message.

We want all the Browning Hall people in every street to "chum up" with each other. We want them to speak to each other when they pass, to shake hands when they have time, and to look each other up at home now and then. We want them to be a group of friends. In each street a street-group: that is what we wish to see.

The group need not meet oftener than once a year, to talk over the business of the street and choose one of its number to be secretary or convener, or street-friend.

Will you help in forming the group in your own street? Will you make a point of knowing every family in your street that goes to Browning Hall? Will you try to make of the group a beautiful cluster of homes?

If any one in the group has sickness in his home, or a death, or other heavy sorrow, call on him to show your sympathy, and let your street-friend know.

Then I want you to take an interest not merely in your group. Keep a friendly eye upon the street as a whole, and see where you can be of service. Accept a few hints. Try to make your street more healthy. Tell the street-friend or Mr. Bryan of any bad smell which stays, or foul refuse which is unremoved. So you will check the spread of disease. Try to make your street less ugly. Some of our friends have turned their back yard into a garden; others have trained a creeper over their house front. Can you do the same? If you can and will, get your street-friend to ask at the Hall for creeper-roots and other plants. Perhaps you might persuade your neighbors to follow suit. If all the patches of soil back and front of Watworth houses were planted with flowers or shrubs, or twining things, the street would be more sightly and fragrant and wholesome. There may be children in your street drooping and pining for want of a breath of country air. Tell Miss Beale, our Country Holiday Secretary, about them, and do not let them die. You might help to save the life of an adult neighbor in the same way. Call on new comers into your street. They may be lonesome and friendless. Make them feel a little more at home.

Any unfriended cripple in your street bring with you to our Cripple Parlor.

Be on the lookout for chances of doing your neighbors a good turn. If they need a doc-

tor and cannot afford to pay for one, send them to our Medical Mission. If they want legal advice, tell them of our Poor Man's Lawyer. The settlement is here to be made use of.

In a word, try to look on your street as you think Jesus would have looked on it had He lived in your house. He is the best Friend of all.

By street-groups linked in ward groups, we want to cast a network of neighborliness over the whole district.

Yours heartily,

F. Herbert Stead.

Browning Hall, York St., on the Settlement
Birthday, December 13, 1900.

From Other Settlements.

The Woman's Club, co-operating with the University of Chicago Settlement, has secured a free public bathhouse for the neighborhood; also manual training and kindergartens in several public schools.

One of the clubs connected with this settlement is the Bohemian Women's Club, organized for the benefit of those who do not talk English. They own their own library. The social gatherings of this club are characteristic. Whole families take part in the program, which fills the entire afternoon; coffee and cake are served; and a genial, natural spirit of fellowship, seldom seen in large gatherings, prevails.

Cambridge House, London, is the headquarters of the Southern Division of the Federation of Working Men's Clubs. The year's work shows an encouraging increase in affiliations, but a lack of leaders in the moral and social life of the clubs. Social evenings have been popular, and contests in cricket and football keen and healthy.

The boys' clubs of Gads Hill Social Settlement have established a form of civic government. A mayor, aldermen and all city officials are elected; a full police force is in operation, and the Settlement Association is a civic compact governed by this organization. The results are important; the officers have deported themselves with dignity, and out of a membership of a hundred the majority show growing culture and improved ideals.

List of Social Settlements.

For convenient reference we present the following list of settlement addresses by cities. To insure completeness and accuracy we have carefully compared all the lists known to us. With the editor of the "Bibliography of Settlements," from which by far the most of our list is made up, we do not attempt to include or exclude social centers by any rigidly discriminating definition of what a settlement is, and with her we are convinced that the name and the idea upon which it is founded "have been and are increasingly abused." We, too, hope "that some that have been anxious to call themselves settlements will be willing to adhere to old terms." But the "Bibliography," which The Commons will furnish for ten cents to any who send us their orders, will enable the reader to discriminate.

A comparative numerical table of the settlements here listed shows that America has 107, England 38, Scotland 5, France 5, Japan 2, while Germany, Holland, India and Australia, Moravia and Austria have 1 each. The number of settlements in London is 30, in New York 27, in Chicago 17, and in Boston 11.

AMERICAN SETTLEMENTS.

BALTIMORE, MD.

Lawrence House, 816 W. Lombard St.
Locust Point Social Settlement, 1409 Hull St.

BOSTON, MASS.

Ben Adhem House, Mall St., Roxbury.
Denison House, 91 Tyler St.
Dorothea Dix House, 14 E. Brookline St.
Elizabeth Peabody House, 156 Chambers St.
Epworth League House, 34 Hull St.
Hale House, 6 Garland St.
Lincoln House, 116 Shawmut Ave.
South End House, 6 Rollins St.
South End House Women's Residence, 43 E. Canton St.
St. Stephen's House, 2 Decatur St.
Willard "Y" Settlement, 11 Myrtle St.

BROOKLYN, N. Y.

Asacog House, 55 Hicks St.
City Park Branch Settlement, 209 Concord St.
Greenpoint Settlement, The Astral, 85 Java St., Greenpoint.
Neighborhood Guild, Maxwell House, 245 Concord St.

BUFFALO, N. Y.

Remington Gospel Settlement, 150 Erie St.
Welcome Hall, 404 Seneca St.
Westminster House, 424 Adams St.

CALHOUN, ALA.

Calhoun School and Settlement, Calhoun, Lowndes County.

CAMBRIDGE, MASS.

The Prospect Union, 744 Massachusetts Ave.

CHICAGO, ILL.

Association House, Y. W. C. A. Settlement, 474 W. North Ave.

Central Settlement, 1409 Wabash Ave.

Chicago Commons, 140 North Union St. New building, Grand Ave. and Morgan St.

Elm St. Settlement, 80 Elm St.

St. Elizabeth's Social Settlement, 317 Orleans St.

The Forward Movement, 219 S. Sangamon St.

Gad's Hill Social Settlement, 869 W. 22d St.

Helen Heath Settlement, 869 33d Place.

Henry Booth House, 135 W. 14th Place.

Hull House, 335 S. Halsted St.

Maxwell St. Settlement, 270 Maxwell St.

Mutual Benefit House, 531 W. Superior St.

Neighborhood House, 1224 W. 67th St.

Northwestern University Settlement, 252 W. Chicago Ave.

Rouse Settlement, 3213 Wallace St.

University of Chicago Settlement, 4638 Ashland Ave. and 4630 Gross Ave.

Willard Settlement, 133 South Morgan St.

CINCINNATI, O.

Cincinnati Social Settlement, 300 Broadway.

Society for Neighborhood Clubs.

The University Settlement, Liberty and Plum Sts.

CLEVELAND, O.

The Alta Social Settlement, Mayfield and Fairview Sts.

Goodrich Social Settlement, 368 St. Clair St.

Hiram House, 345 Orange St.

The Priory Settlement, 30 Hill St.

COLUMBUS, O.

First Neighborhood Guild, 465 W. Goodale St.

DES MOINES, IA.

Roadside Settlement, 720 Mulberry St.

DETROIT, MICH.

Berean Social Settlement, 642 Russell St.

Detroit Settlement, 519 Franklin St.

GRAND RAPIDS, MICH.

Bissell House, Ottawa St.

HARTFORD, CONN.

Social Settlement of Hartford, 15 North St.

INDIANAPOLIS, IND.

The Planner Guild, 619 Rhode Island St.

Indiana Ave. Neighborhood House, 905 Indiana Ave.

Third Christian Church Neighborhood House, 1537 N. Arsenal Ave.

JERSEY CITY, N. J.

Whittier House, 174 Grand St.

LINCOLN, NEB.

Graham Taylor House, 945 N. 8th St.

LOS ANGELES, CAL.

Casa de Castelar, 428 Alpine St.

LOUISVILLE, KY.

Neighborhood House, 324 E. Jefferson St.

MILWAUKEE, WIS.

Happy Home Settlement, 336 Jefferson St.

MINNEAPOLIS, MINN.

Unity Social Settlement, 1616 Washington Ave. N.

NEW HAVEN, CONN.

Lowell House, 202 Franklin St.

NEW ORLEANS, LA.

Kingsley House, 1202 Annunciation St.

NEW YORK CITY, N. Y.

The Alfred Corning Clark Neighborhood House, Cannon and Rivington Sts.

All Soul's House, 248 E. 34th St.

Amity Church Settlement, 312 W. 54th St.

Armitage House, 737 Tenth Ave.

Calvary House Settlement, 335 E. 22d St.
 Children's House, 129 Christie St.
 Christodora House of Young Women's Settlement,
 Church Settlement House (Protestant Episcopal
 Church of the Redeemer), 329 E. 84th St.
 College Settlement, 95 Rivington St.
 Community House of Pro. Cathedral, 153 Essex St.
 Cooper Settlement, 269 Avenue C.
 East Side House, 76th St. and East River.
 Friendly Aid House, 246 East 34th St., and Holly
 House, 201 E. 33d St.
 The Gospel Settlement, 211 Clinton St.
 Grace Church Settlement, 417 E. 13th St.
 Hartley House, 413 W. 46th St.
 King's Daughters' Settlement, 48 Henry St.
 Normal College Alumnae Settlement, 446 E. 72d St.
 Nurses' Settlement, 265 Henry St. Branches, 312
 E. 78th St., 52 Henry St., 9 Montgomery St.,
 Parry Settlement, 249 E. 32d St.
 Phelps Memorial Settlement, 314 E. 35th St.
 Paulist Social Settlement, 915 Tenth Ave.
 Pro Cathedral Settlement House, 153 Essex St.
 Men's quarters, 152 Stanton St.
 Riverside Association House, 259 W. 69th St.
 St. Christopher House, 312 East 88th St.
 St. Rose's Settlement, 364 E. 69th St.
 Union Seminary Settlement, 237 E. 104th St.
 The University Settlement, 184 Eldridge St.
 West Side Settlement, Y. W. C. A., 453 W. 47th St.
 World's W. C. T. U. Training School and Settle-
 ment, 464 W. 32d St.
 Young Women's Settlement, 163 Avenue B.

NORTH CAROLINA.
 Log Cabin Settlement, Grace Post Office, Bun-
 combe County.

OAKLAND, CAL.
 Oakland Social Settlement, Third and Linden Sts.

ORANGE VALLEY, N. J.
 Orange Valley Social Institute, 35 Tompkins St.

PASSAIC, N. J.
 Dundee House, 20 Second St.

PHILADELPHIA, PA.
 College Settlement, 431 Christian St.
 Eighth Ward Settlement House, 922 Locust St.
 Neighborhood Guild, 618 Addison St.
 St. Peter's House, 100 Pine St.

PITTSBURG, PA.
 Kingsley House, 1709 Penn Ave.

PORTLAND, ME.
 Fraternity House, 75 Spring St.

PROVIDENCE, R. I.
 Mount Pleasant Settlement, 7 Armington Ave.

SAN FRANCISCO, CAL.
 South Park Settlement, 84 South Park.

ST. LOUIS, MO.
 St. Louis Social Settlement, 2501 S. 2d St.
 St. Louis Social Settlement League, 9th and Wash-
 ington Sts.
 St. Stephen's House, 6th and Rutger Sts.

ST. PAUL, MINN.
 St. Paul Commons, 8th and Jackson Sts.

TERRE HAUTE, IND.
 Terre Haute Settlement, 28 North 1st St.

WEST BERKELEY, CAL.
 West Berkeley Settlement, 2015 8th St.

SETTLEMENTS ABROAD.

AMSTERDAM, HOLLAND.
 Ouis Huis, Rosenstraat 12-14-16.

BERLIN, GERMANY.

Address Pastor Paul Goehr, Y. M. C. A., 34 Wil-
 helmstrasse.

BIRMINGHAM, ENGLAND.
 Birmingham Women's Settlement, 318 Summer
 Lane.

BOMBAY, INDIA.
 Bombay Settlement.

BRISTOL, ENGLAND.
 Broad Plain House, St. Phillips.

BRUENN, MORAVIA.
 Toynbee Hall of Zionist Association.

EDINBURGH, SCOTLAND.
 Chalmers' University Settlement, 10 Ponton St.
 Fountainbridge.
 New College Settlement, 48 Pleasance.
 University Hall, Edinburgh.

GLASGOW, SCOTLAND.
 Toynbee House, Cathedral Court, Rottenrow.
 University Students' Settlement, 10 Possil Road,
 Garscube Cross.

IPSWICH, ENGLAND.
 Ipswich Social Settlement, 133 Fore St.

KYOTO, JAPAN.
 Airinsba (The House of Neighborly Love), Kyoto.

LIVERPOOL, ENGLAND.
 Victoria Women's Settlement, 322 Netherfield
 Road, North.

LONDON, ENGLAND.
 St. Anthony's (Catholic Social Union Settlement),
 17 Great Prescott St.
 Bermondsey Settlement, Farncombe St., Jamaica
 Road, S. E. The Women's Branch, 149 Lower
 Road, Rotherhite, S. E.
 Cambridge House, 131 Camberwell Road, London,
 E. C.
 Chalfont House, 20 Queen's Square, W. C.,
 Bloomsbury.
 Christ Church (Oxford) Mission, Lodore St., Pop-
 lar, East London.
 College of Women Workers (Grey Ladies), Dart-
 mouth Row, Blackheath Hills, S. E.
 Friend's New East End Mission, Bedford Institute
 Residence, Foster House, South Tottenham.
 St. Helen's House, 93 The Grove, Stratford.
 St. Hilda's East Settlement, continuation of May-
 field House, Old Ford Road, Bethnal Green, E.
 The Hoxton Settlement, 280 Bleyton Buildings,
 Nile St., N.
 Lady Margaret Hall, Kensington Road, Lambeth,
 London, S. E.
 Leighton Hall, 8 Leighton Crescent, Kentish Town,
 N. W.
 Mansfield House, 89 Barking Road, Canning Town,
 E. Settlement of Women Workers, 461 Barking
 Road.
 Maurice Hostel (Christian Social Union Settle-
 ment), 90 Shepherdess Walk, City Road, N.
 Newman House, 108 Kensington Road, S. E.
 Oxford House, Mape St., Bethnal Green, N. E.
 St. Margaret's House (Women's Branch), 4 Vic-
 toria Park Square, Bethnal Green.
 Passmore Edwards House, Tavistock Place and
 Little Coram St., St. Pancras, N. W.
 Pembroke College Mission, 207a East St., Wal-
 worth, S. E.
 Presbyterian Settlement, Esk House, 56 East India
 Dock Road, Poplar, London, E.
 Robert Browning Hall, York St., Walworth Road,

S. E. Settlement House, 82 Camberwell Road, S. E.
 Rugby School Home Mission, 292 Lancaster Road, Notting Hill, W.
 St. Mildred's House, Millwall, E.
 Stepney Meeting House, Garden St., Stepney Green, E.
 Toynbee Hall, 28 Commercial St., Whitechapel, E.
 The United Girls' Schools' Mission Settlement, 1 Albany Row, Camberwell, S. E.
 Wellington College Mission, 183 East St., Walworth, C. E.
 Women's University Settlement, Southwark, 44 Nelson Square, Blackfriars Road, S. E.
 York House, 527 Holloway Road, N.
MANCHESTER, ENGLAND.
 Lancashire College Settlement, Embden St. and Clarendon, W., Hulme.
 Manchester University Settlement, Ancoats Hall, Manchester Art Museum.
 Star Hall, Ancoats.
PARIS, FRANCE.
 Université Populaire, De la Rue Mouffetard.
 Université Populaire, 127 Faubourg St. Antoine.
 Université Populaire, 19 Rue de Belleville.
 Oratoire St. Philippe de Neri, 14 Boulevard Tuckermann.
 Oeuvre de Popincourt, 72 Rue de la Folie Ragnault.
TOKYO, JAPAN.
 The Kingsley Hall, No. 1 3d St., Misakicho, Kenda.
SHEFFIELD, ENGLAND.
 Neighborhood Guild, Smelter Lane, Pitsmoor.
SYDNEY, NEW SOUTH WALES.
 The Toynbee Guild, The University, Sydney.
VIENNA, AUSTRIA.
 Toynbee Hall, Zionist Association.

The Twentieth Century and Liberty.

The close of the nineteenth century witnesses to the marvelous growth of the world along every line of advance, but says M. Roland de Mares, in a recent review, "Its glory is the triumph of liberalism." He calls attention to the heroic struggle for knowledge and justice; to the triumph of right over might, and free thought over religious fanaticism; to the substitution of human conscience for old prejudices; to the liberalizing and socializing of education now accessible to all classes; and to the enormous advancement of science and art. Of the problems which the forces of liberalism must face at the opening of the new century he says:

"The liberals of the twentieth century must overcome the last shred of resistance of reactionary old Europe; they must make all people to know that all war, of whatever kind, is hateful, and is the ruin of the conqueror even more than of the conquered; they must give profounder and more unmistakable significance to the idea of internationalism, which should dom-

inate all our political considerations, and tend each day to hasten the glad hour of commercial liberty foretold and extolled by the Manchester School of Economics. This is the first step of that glorious road leading to the complete realization of humanity's best dream, that all men of good will, in all the earth, may work without restraint for the happiness and well being of the human race."

At the Crossing of the Centuries.

God is trying to speak with me, and I am trying to hear:

But the angry roar of an angry sea
 Has told my soul that it is not free;
 And my strange, imperfect ear
 Has only caught, on the breast of day,
 The strain of a song that is far away—
 So I sit and listen and humbly pray,
 For God is near.

God is trying to speak with me, and I am trying to hear.

Away with the gold that is won by death
 Of mind and body. (O Nazareth!
 O living, breathing tear!)
 Away, away with the realist's hand,
 Away with the tyrants that slave the land,
 For the heart must sing and the stars command.
 (Great God is near.)
 And soothe and comfort the voice of pain,
 Man's Eden must return again.
 And the Christ that suffered must live and reign.
 (Great God is near.)
 And hush and silence the battle's din—
 And lift forever the mists of sin
 That veil the wealth of the God within.
 (Great God is near.)
 And strive, oh, strive to be brave and true;
 The world is dying of me and you,
 And the deeds undone that we both might do!
 (Great God is near.)

—Coletta Ryan.

A Study of the Saloon and Some Substitutes for it in Cleveland.*

UNDERTAKEN BY GOODRICH HOUSE FOR THE COMMITTEE OF FIFTY.

BY STARR CADWALLADER.

The 1,928 saloons in Cleveland are divided among the forty-two wards in numbers ranging from nine to one hundred and twenty-nine. From observation in different parts of the city, 260,000 is a conservative estimate of the number of visits paid to the saloons each day.

Fully half of the saloons are owned and controlled by various brewing concerns, the

*The information used in this article was collected in the latter part of the year 1899.

largest of which is a local company with nine breweries in the city. The quarters vary in size and attractiveness from the small, dingy, neighborhood place to the commodious, well-equipped, down-town resort. The latter draws its patronage not only from the near by streets and alleys, but also from localities more remote. Among the most important patrons are many men who would enter a strenuous protest if a saloon were opened in the street where they live to mar its beauty or to invade the peace of a quiet neighborhood sacred to home interests. These same men waste neither thought or sentiment on a consideration of the deplorable fact that the drinking places frequented by them are near the homes of men less fortunate or less prosperous than themselves, or are in close proximity to a school attended by a thousand children whose lives need safeguarding quite as much as the lives of their own children. The following striking illustration is well known, but causes not the slightest comment. On one side of a school in the heart of the city, four notorious resorts are in full view from the windows; on the other side of the same school three saloons of the disreputable type open directly upon the sidewalk where between four and five hundred children pass four times a day.

ATTRACTIONS OTHER THAN DRINK.

Numerous privileges, carefully adapted to the population, are offered by saloons of all classes. Despite the expressed opinion of the chief of police to the contrary, attractions other than drink are used to advantage by nearly all of them. Free lunches, consisting of a great variety of eatables from crackers and pretzels to a hot hamburger steak or a boiled dinner, are a common feature. The food furnished is of a better quality and more wholesomely prepared than that found in the cheap restaurants. In this way the saloon has become almost indispensable near the large factories. Chairs and tables promote sociability and invite men to linger over their drinks. One place is a sort of lodging house, which is a cheap convenience not to be despised on cold nights. On one such night seventeen human beings were stretched on the floor asleep or in a stupor. Games such as cards, dice, bagatelle, pool and billiards afford rather harmless amusement; while gambling devices of many forms tempt the unwary or appeal to the curiosity or cupidity of the uninitiated. Music, both vocal and instrumental, pleases the ear. Dancing, buck and wing, cake walk, clog, skirt

and can-can, does the same thing for the eye. The gymnasium and the bowling alley draw those who care for athletics. A theater connection, varying in kind from the most vulgar variety show to the high-class vaudeville of the only summer play-house, is appropriated by the saloon for its own profit. Four examples of this appropriation are well known and there are doubtless others. Women, either directly or indirectly, increase the patronage of ninety per cent of the down-town places. A large proportion of the halls used for dances and for labor, society, and political meetings are either under the direct control of a saloon or in the same building with one. Social clubs, organized to give "dances" and "balls," are common among young people in every part of the city. Their places of meeting are, with scarcely an exception, so connected with a saloon that drinking is an important feature of the program. Two halls used for such gatherings are notorious for the unrestrained revels carried on in them. It is not strange that girls who frequent these places often become recruits for houses of ill-fame. The watering-trough and the water-closet are not the least among the conveniences offered by the saloon. Along streets traveled by trucks and drays, troughs are placed at short intervals; but in every case they are supplied by saloons. The team is refreshed outside; the teamster finds his refreshment inside. There is the same monopoly in closets. Except in the parks, where this convenience is furnished by the city, no provision other than that made by hotels and saloons is anywhere to be found. The purchase of a drink is but an acknowledgement of the accommodation offered.

SALOONS HAVE DISTINCTIVE FEATURES.

Nearly every saloon reveals distinctive features, the character of which is determined by the personality of the proprietor. All saloon-keepers are not fiends incarnate, bent on pushing men to destruction; many of them are very human, excellent citizens, devoted to their families, and loyal to their friends.

Special peculiarities of a few places only can be mentioned. One place is closed on Sunday because the proprietor wants to rest. He considers six days' work enough in one week. In another place, men are not encouraged to loaf; neither are they expected to drink to excess. The visitors are regular customers who drop in on their way to or from work, pass the time of day with the proprietor, take a drink, and

straightway go out. The owner of this place is doing a legalized business in an upright fashion. A saloon in the down-town district does not allow "ladies" without escorts to solicit attention; when unaccompanied they must sit at a screened table and not unduly prolong their stay. One Italian saloon, after the manner of the German, is a family gathering place. Bars presided over by women are not unusual; but the story of one shows how difficult is may be for a woman who has no love of the occupation for its own sake to make a change. The father of a family owned a house in which is a saloon. He died suddenly, leaving the house, encumbered by a large mortgage, to his wife, who, with one grown daughter, found herself obliged to care for a large family of small children. No occupation offered save that in which the father had been engaged. Their little money was invested in the business, which they could not sell to advantage. So this mother and daughter keep a bar-room, serving the customers themselves. The older woman does not seem to mind much; but the daughter, of finer fiber, loathes the position forced upon her by necessity. Seeing no prospect of immediate change for herself, all her energy is expended to keep a younger sister in school, in the hope that some day she may become a teacher.

Substitutes for the saloon performing similar functions for society may be classified under two general heads: (1) Those maintained at the expense of the municipality; and (2) those maintained at the expense of private organizations or individuals.

OTHER PROVISIONS FOR SOCIAL NECESSITIES.

The city makes few provisions which minister in any way to those social needs so extensively met by the saloon. The schools, the public library and the parks comprise all there is of municipal activity in this direction. The schools touch the problem through the kindergarten, the winter evening classes, and the entertainments for parents. The kindergarten laying emphasis as it does, through contact with mothers, upon the importance of well-ordered and attractive homes, is exerting an influence at a most vital point. The winter-evening classes, most in demand where the bulk of the population is foreign, are more attractive in some cases than the occupations of the street gang. The school principal who a few years ago saw an opportunity to furnish entertainments, recreative and instructive, for the parents of her pupils, not only

changed the attitude of many toward the school, and added an important feature to the life of the community, but also established a precedent which is being followed elsewhere. The public library, having adopted the policy of multiplying points of contact with the people in the places where they live or work, has established four branches in well-equipped buildings besides fourteen distributing stations. This spreading out offers ease of access to all who care for the companionship of books. The reading rooms at the main library building and the four branches are well patronized. The one in the main building is frequented by a class of loafers whose first object in winter is to keep warm and in summer to rest without interruption. The park system, while visited by thousands for the purposes of recreation, is so removed from the centers of densest population as to be inaccessible for those who have greatest need. The advantages derived from an opportunity to behold the beauties of nature are recognized and the idea that playgrounds for the people increase these advantages is gradually finding favor. Open lawns, baseball and football grounds, tennis and basket-ball courts, swings and other gymnastic apparatus, as well as sliding places and skating rinks freely provided in all parts of the park system, would greatly enhance its usefulness; and a long step would be taken toward counteracting the demoralization due to the private parks, conducted for profit, where bars and vulgar entertainments tend to debauch and degrade.

The private enterprises which in any measure offer a substitute for the social functions performed by the saloon are more numerous than effective; those directly arrayed against the saloon being less effective than those which touch it indirectly. An adequate account of all these efforts is impossible, but a list of the principal ones will give an idea of the variety.* Special mention is made either

*Associated Charities, Athletic Clubs 5, Billiard and Pool Rooms, Boys' Clubs 11, Brigades 4, Bowling Alleys, Churches and Missions 292, Concerts (Free 16), Educational Alliance (Classes for boys and young men), Fraternal Orders 52, Gymnasia (10 with instructors), Labor Organizations, Lecture Courses 3, Libraries 4 (open daily), Lodging Houses, Lunch Rooms (for profit, philanthropic, in factories), Reading Rooms 14, Salvation Army (9 posts), Social Settlements 3, Theaters 5, W. C. T. U. (3 places), Y. M. C. A. (3 branches).

because service of importance is performed or because the form of the service is in some way peculiar to Cleveland.

The churches and the missions are more numerous than any of the other agencies. In many sections they afford the only public meeting places except the saloon; but their touch with the people is intermittent and inadequate because they are closed during the greater part of the week. Two Protestant and three Catholic churches have special facilities for education and social work. In addition, the Brotherhood of St. Andrew has a well-equipped library and club room and two Catholic churches have club rooms for young men open daily. The city church does not occupy so large a place in the social life of its congregation as does the country church. The larger and more influential city church scarcely touches the self-respecting workingman.

The Young Men's Christian Association has recognized its social opportunity and is meeting its obligation for 3,000 members. Evening classes for 800 students, an entertainment course, a café for members, the best-equipped and the best-managed gymnasium in the city and well-kept lodgings* for men at the Railroad branch, are a few of the more noticeable features.

HOUSING AND LODGING.

The importance of housing in any consideration of social phenomena suggests the grouping of information concerning lodgings. The Salvation Army estimates the daily attendance on its meetings at 1,500. Its lodging house¹ for men affords shelter to tramps and the unemployed. The farm colony, a few miles from the city, is designed to remove respectable poor families to a country environment. The Woman's Christian Temperance Union in its building, which is centrally located, besides a reading room and daily gospel temperance meetings, has a separate-room lodging.² The Associated Charities also has a lodging³ for men, and breakfast is furnished; but both accommodations are only offered in exchange for work in the wood-yard. The cheap lodging houses, conducted for profit, cannot be considered complete substitutes for the

saloon. Restraint never goes farther probably than one proprietor indicated when he said, "I tend the fire myself to see that them hoboos don't rush the can too much." Judging from the condition of some lodgers "too much" is an expansive term. Two of these houses are of the type found in most cities, barracks on the upper floors of large buildings; but others are located in old dwelling houses, where all the available space including cellar and attic is utilized for beds and cots of every imaginable variety. One proprietor controls six such houses. He recognizes the disadvantages and talks of the beauties of a Mills Hotel. Lodgings such as these, although they possess few attractions are more popular than those conducted by charitable organizations. Few workingmen in regular employ are accommodated in lodging-houses of either type. They find homes in private families.

As Cleveland is a lake port, mention should be made in passing, of the privileges provided for sailors. Two societies do work for men of this class; one is a rescue mission, the distinctive feature of which is a reading room on the docks; the other, also a mission, as a special attraction provides meals at a low rate.

Social features, as reading rooms, traveling libraries, concerts, lunch rooms, bath rooms, have been recently introduced in large shops and factories. A committee of the Chamber of Commerce concerns itself with this special thing and employs a secretary to study the possibilities and suggest ways of organizing the work. This form of industrial betterment, while the primary object is not to counteract the saloon, is most telling in this direction. One illustration from personal knowledge is pertinent. A roller employed in a mill where a lunch room was opened, had usually spent \$12 to \$14 in a neighboring saloon for meals and drinks every two weeks. After the lunch-room was opened, his drink bill for the same length of time was reduced to little more than a dollar. The proprietor of the saloon said that if more shops opened lunch-rooms he would be obliged to move elsewhere or go out of business.

From the foregoing statements it is evident that the saloon is an important social factor

*Twenty beds.

¹Accommodations for 100.

²Accommodations for 20 men. Rates, \$1.25 per week.

³Accommodations for 20 men and 20 women.

(2) Accommodation for 20 men. Rates \$1.25 per week.

(3) Accommodations for 20 men and 20 women.

in the community; that its appeal to humanity is not altogether evil or it would cease to thrive; that measures to counteract its influence cannot stop with a denunciation of drunkenness, but must include ways and means to satisfy those legitimate needs which it alone adequately meets; that it is scarcely desirable to abolish the saloon before the place which it fills is otherwise supplied, at least approximately. The substitution now attempted is evidently insufficient. Some ways in which municipal activity in this direction could be extended have been mentioned or implied. Public expenditure for public conveniences; for the opening of school buildings for lectures, concerts and social gatherings, for an increase in the number of parks and an improvement of their equipment for purposes of recreation would be both legitimate and economic. The efforts of a private nature made continuous and more diverse might be made more effective.

The force of the fact that here in a single city more than 4,000 men, many of them intelligent students of human nature, devote their whole time to the conduct of the saloon business, is not fully realized. The success of the business lies largely in the fact that the men engaged in it know the people of the community and their needs as no other body of men do, and are content to supply needs without imposing their own personal prejudices. Opposition to the saloon commands no such number of men and is weak in that it expends so much effort in mere negative agitation and, when it goes farther, supplies not what the people want, but what somebody happens to think is good for them. When the time comes in which the opportunities for the satisfaction of the common wants of nature are more numerous, and in which a larger appreciation of the value and necessity of human intercourse makes the facilities for enjoying such intercourse more general, then the possible service of the saloon will be restricted and its influence consequently limited.

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Thomas Carlyle.

A daughter of Austin Dobson, the English poet, has been sent as a missionary to India by the United Social Settlements for University Women.

Love in Hell.

[Suggested by two humble lovers, walking hand-in-hand amid the chaotic din of a great steel works.]

I walked through Hell.
On every side the roaring fires of the pit.
In smoke and turmoil, tolled the workers, like lurid devils, man-forgot.
Mighty flames shot high, and blasting heat burned face and eyes with threats of death.
No leaf, no flower, no bird, no gentleness of life;
But only roaring, crashing Titans at their hugest task.
"Accursed this!" I cried—an unheard cry.
"No human thing, no loving heart, lives here!"
And bitter tears rose up to feed my wrath.
And then, down through the smoke, amid the din,
I saw a Two come, hand in hand.
The old, old story of a man and maid!
Lovers who loved with love that naught could crush.
I said to God with tears of pain and joy:
"O, Thou Omnipotent and Infinite!
Not even the depths of man's most heartless Hell
Can quench the fires of love that keeps man good!"
John P. Gavit.

The New York Get-Together-Club.

The general purpose of the club is to get together, at intervals throughout the year, a body of earnest men who realize that this age is confronted by great social and economic problems which demand the careful consideration of every citizen—those who feel that no one man, or set of men, or party, has all the truth necessary to solve these problems, but who do firmly believe that there is a solution, and that from free and open discussion by men of diverse views, yet having a common purpose, that solution may be evolved.

It is also the earnest desire—especially of the younger men—that by association one with another, and by being brought into contact with eminent men who have accomplished large and noble purposes, they shall be broadened in mind and uplifted in character.

In brief, then, the object of the club is to give opportunity for the open discussion, by representative men, of the social, political and economic problems of the day.

The club has no organization other than the committee of direction.

The last meeting was planned with the conscious recognition that the civic salvation of New York City is largely dependent on individual action, made intelligently cumulative.

Suppressive work is needful and imperative, but it is not the end; it should be the beginning of upbuilding positive constructive measures. What New York needs, what all our cities need, is a positive program.

The following may be suggested as among the features of such a program: Public baths, public comfort stations, public wash houses, museums, libraries, technical schools.

This is not an ordinary meeting for charming social intercourse and the intellectual delight of after-dinner speeches, but an occasion for impressing each man with the fact that just to the extent that he is indifferent, apathetic, or too thoughtless to praise any official who is trying to do his duty—to that extent he is responsible for civic misrule. What are you going to do about it?

The subject of the meeting was: "The Anti-Vice Crusade: After Suppression—What?" Bishop H. C. Potter presided. The program was as follows: "The Committee of Fifteen—Its Origin, Scope and Purpose," Wm. H. Baldwin, chairman; "Who Are the Criminals," Henry George, Jr.; "Visual Education in Cities," Dr. Josiah Strong, director New York Museum of Social Economy; "Municipal Ideals Realized," Milo R. Maltbie, editor Municipal Affairs; "What Labor Wants," J. N. Bogert, state organizer, American Federation of Labor.

The International Kindergarten Union holds its eighth annual convention in Chicago April 10, 11 and 12. This is a federated organization representing seventy clubs, kindergarten clubs and kindergarten associations in this country and Canada. It is the largest kindergarten organization in the world. Miss Caroline T. Haven, of the New York City Ethical Schools, is the president, and will conduct the three days' sessions during the Easter holidays. The Chicago Kindergarten Club is to be the hostess to the International guests. No less than 1,000 delegates and visitors are expected. The officers and executive board of this club constitute the local committee in charge of the entertainment of the International Union. Mrs. Alice H. Putnam, president, and Mrs. Mary B. Page, vice-president. Most of the meetings will be held in the Fine Arts Building, on Michigan boulevard. The rooms of the Chicago Woman's Club on the ninth floor are the headquarters for the delegates. All educational bodies in the city have been invited to co-operate with the Chicago Kindergarten Club in making the congress successful. At the last session, on Saturday morning, which is to be held at Hull House, "The place of the Kindergarten in Settlement Work" will be discussed by Miss Jane Addams and Miss Mary McDowell.

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Rev. William Byron Forbush, Ph. D., Litt. D.
With an Introduction by
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CHAPTER II. Ways in Which Boys Spontaneously Organize Socially; a study of the "gang" and child-societies.
CHAPTER III. Ways in Which Adults Organize in Behalf of Boys; a critique of boys' clubs and church work for boys.
CHAPTER IV. Suggestions as to How to Help Boys; a constructive study.

FROM THE INTRODUCTION.

"The author, who is both a clergyman and a Doctor of Philosophy, has been among boys and done work with them that I regard hardly less than epoch making in significance.

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The Commons.

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View.

GRAHAM TAYLOR, - - - - - Editor.

Entered at Chicago Post Office as Second-Class Matter, and Published the first of every month from CHICAGO COMMONS, a Social Settlement at 140 North Union Street, Chicago, Ill.

For particulars as to rates, terms of advertising, etc., see "Publisher's Corner."

EDITORIAL

John Marshall Williams.

Chicago Commons loses its most liberal friend in the death, on March 9, of John Marshall Williams of Chicago and Evanston, at his winter home in Mountain View, California. The social vision came to him at the close of his active and successful business career, as he was nearing the eightieth year of his life. Wholly through his own reflection upon his personal observations, he gradually became deeply impressed with the fact that the application of the common faith to the social and industrial conditions of the common life is the greatest need of our times. His first expression of this conviction was the request that the contribution which he had previously made to the endowment of the Chicago Theological Seminary should apply to the maintenance of the sociological department. This suggested itself to him after the social settlement work at Chicago Commons had begun to attract his attention and elicit his interest.

He showed his faith in this newly established effort by sending, without solicitation, a yearly contribution to its support when it was most of an experiment and in greatest need of confidence. The securing of a permanent foothold for it by the erection of the new building enlisted his enthusiasm. He made the first pledge to the building fund, of \$1,500. Foreseeing the growth of the work, even beyond the provision made for it in the design of the large building covering the old Tabernacle site, he purchased the adjoining lot to the south of it, so as to make possible the addition of a men's club house and the enlargement of the auditorium. To assure the completion of the now finished Morgan street wing, he added to his gifts until they aggregated \$8,000, or one-fourth of the cost of the present structure. His personal interest in the details of the building, equipment and every feature of its work for the people was maintained by personal inter-

views, and when far away in search of health, by correspondence. In crisis when we have found it very trying both to ourselves and to some of our friends to stand in between lines for industrial justice and social peace, he wrote to comfort and encourage us. As a business man he clearly saw the need of an increasing body of people who should refuse to be classified and should make the common cause their own.

A quiet, simple, successful, manly man has gone from us. To our citizenship, church membership and social fellowship his departure is a loss which it may take many another man's sacrifice and service to make good in the causes he unostentatiously served. Who follows in his train?

The Building Season without Funds for Building.

Another building season has begun and we are yet without even the subscription of a dollar toward the erection of the residence wing of the new building so desperately needed by early autumn. This is due, we believe, less to the indisposition of many to contribute the \$25,000 required to build it than to the warden's inability to command the time to personally solicit the co-operation of the increasing friends of the Chicago Commons' work. Meanwhile, we are clinging to the old Union street house, hoping against hope that the roof that has so long sheltered us will not be taken away until the new roof is spread over us eighteen unprovided for workers who are still standing by the old ship. And somehow, we "feel in our bones" that even, when the new building is completed, the work down here among the neediest of our people will not be left shelterless. But who knows how these things can be? Perhaps some who read these very lines can tell better than we who are ever under the heat and burden of this long work-a-day!

The First Number of our Sixth Volume.

With this number The Commons enters upon the sixth year of its publication. The struggle and sacrifice that have gone into the five years of effort to maintain the paper, wholly without capital, have never seemed better worth while than now. For the grateful recognition of the service to the social cause which Chicago Commons is trying to render by assuming the heavy personal and financial responsibility of publishing this monthly is heartier and more widespread than ever before. Its 3,000 subscribers and many more readers can co-operate

with us in bringing the paper to self-support in three ways: By sending us the addresses of those whose attention they call to its value, so that sample copies may be sent them; by suggesting advertising that may be secured, and by contributing to its columns personal observations of social conditions or of the ways in which they are being bettered.

In Rebuttal.

To the testimony of our own investigation of the social function of the saloon in Chicago, presented by Mr. R. L. Melendy, in *The Commons* for November, we add in this issue the corroborating evidence gathered by Goodrich House, Cleveland, and reported by its head resident. In rebuttal to the violent or hysterical criticism of our effort to account for the existence of the saloon and to suggest how the people may be saved from its baneful evils by substituting better agencies for rendering its social service, we simply restate the same stubborn facts from another point of view. With this we rest the case of *The Faithful Observers of the Facts of the Situation vs. The Rampanant Ranters*, whose zeal is worthy of broader intelligence.

New Hope in our Ward Politics.

The most significant political event in all our settlement experience and in many years of Seventeenth Ward history was the nomination of John F. Smulski as Republican candidate for alderman. He neither sought the nomination himself nor was sought for it by the party leaders. It was successfully urged upon him as its unanimous ratification by acclamation was upon the convention at the demand of an aroused public sentiment voiced by the Municipal Club—a non-partisan organization initiated by and meeting at Chicago Commons. The advantage of being first in the field with a positive program was thus again demonstrated. For the Municipal club was the first to line up its forces behind an affirmatively formulated demand, within the new and greatly enlarged ward boundaries. Accepting the leader of the annexed Polish and German population upon his honorable and able record for the past two years as representative of the adjoining ward in the city council, the club, aided by the daily Scandinavian and the Municipal Voters' League, rallied the influential sentiment among the Norwegian and other nationalities to such an ex-

tent that he was recognized to be the candidate who would have the best chance of election over any other nominee of either party. The Municipal club scores its greatest success and the Seventeenth Ward has the opportunity to elect the best alderman it ever had.

The Month at Chicago Commons.

MUNICIPAL CLUB TRIUMPH.

The best news of the month, if not of all our seven years, is the nomination, through the influence of our Municipal club of John F. Smulski, as the candidate of the Republican party for alderman of the Seventeenth Ward. The influence which this non-partisan club has fairly won among the people at large, entitles it to wield more effectively than it has more than once before, the balance of power in ward elections. The residents have already had the pleasure of having our new Polish leader and his wife as their guests, and the Municipal club has the honor of presenting him to his new constituency at the old end of the ward, in the auditorium of our new building; thus opening his campaign.

LOOM AT WORK.

Thanks to the co-operation of many friends, singly and in groups, the carpet-rug-loom is at last merrily at work, and the cooking school kitchen has all of its equipment, excepting the complement of utensils for each demonstration table.

P. S. A.

The pleasant Sunday afternoons continue to draw large and appreciative family gatherings to the new auditorium. Groups of delighted people follow the residents who are on receiving service through the building—and new friends for the old work are won at every turn. The programs for the afternoon culminate and close with the month of March, giving way to special work with smaller groups through the spring and summer.

FOR NEXT SUMMER'S OUTINGS.

The outing work for next summer begins to demand our attention as it should the support of its friends everywhere. Last summer we were obliged to carry a deficit of \$238 into this overburdened winter from our outing account. This year we seek support in advance of our assumption of financial responsibility. Will not friends of fresh air and of those who need it plan beforehand to give as well as take it next summer?

OUR GYMNASIUM EQUIPPED.

Our gymnasium floor has not waited long for its equipment. A more complete and expensive outfit of apparatus than we could have hoped to secure in many a year was all ready in waiting for us amongst our friends in Oak Park. It had been contributed years ago to the Scoville Institute by citizens of that little city of homes. But the library building in which it was installed proved unadapted to gymnasium purposes. For many months the disposition of the apparatus has been held in abeyance, until the trustees of the institute decided to put it to the widest and neediest use by completely equipping with it the gymnasium of the new Chicago Commons building. If its donors could hear the enthusiastic applause which greets every announcement of the gift they would heartily ratify the liberal action of their trustees. The clubs of young men, young women, girls and boys using the gymnasium will hasten to express their lasting appreciation by placing upon its walls a tablet acknowledging their grateful indebtedness to their friends of the Scoville Institute, Oak Park.

OLD FREE FLOOR SAFELY UNDER NEW ROOF.

The transference of our Tuesday evening free floor discussions to the bright, large auditorium in the new building, from the dingy, catacomb-like basement of the old house, was not attempted without solicitude. The men seemed somewhat indifferent to the offer of the better accommodations and the residents were reluctant to risk the effect of the change upon the free and home-like spirit of this most unique occasion. So we postponed the transition from week to week until the second Tuesday in March. To our great gratification this first meeting under the new roof was one of the best ever held on our free floor. The attendance, which was more representative than ever, rose from an average of eighty to one hundred and thirty. The spirit was as free as ever, and yet somewhat more dignified, and seriously practical. The occasion was signalized by giving more of a progressively educational turn to the programs in providing for a consecutive series of topics on the history of industrial progress, and by the initiation of study classes. The latter will be organized on the basis and under the charge of the Ruskin Hall labor college, the management of which in England has been officially assumed by the Trades Unions and Co-operative Societies. The American Federation of Labor, at its last Na-

tional convention, favorably entertained a proposition to give its official sanction, and referred it to the friendly consideration of the executive board to recommend what action should be taken by the next convention. Meanwhile, we hope to have an extensive branch of Ruskin Hall in practical operation at Chicago Commons this spring. In the next number of The Commons we will have a description of the English success and American prospects of the movement by its founder, Mr. Walter Vrooman.

CHURCH SHARES SETTLEMENT'S SUCCESS.

The old Tabernacle shows many signs of new life month after month. The Bible school grows steadily in numbers and efficiency under its graded organization and instruction. The Ladies' Aid and Missionary Society are increasing their numbers and helpful activities. Under their auspices a City Mission Social was given at which representatives of the society which so long assisted the church were honored guests. On Sunday evenings Prof. Taylor is giving "Live Answers to Every-day Questions," assisted in turn by a doctor, lawyer, business man, employe and other representatives of various occupations and common relationships. The smallest audiences rarely fall below the largest average congregation in the old church building. The death of Major D. W. Whittle, formerly superintendent of the Sunday school, was the occasion of grateful tributes to the "Master of Sacrifice," and the singing of many of the hymns he wrote.

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